

Some things are only actually, some potentially, some potentially and actually, what they are, viz. in one case a particular reality, in another, characterized by a particular quantity, or the like. There is no movement apart from things; for change is always according to the categories of being, and there is nothing common to these and in no one category. But each of the categories belongs to all its subjects in either of two ways (e.g. 'this-ness'-for one kind of it is 'positive form', and the other is 'privation'; and as regards quality one kind is 'white' and the other 'black', and as regards quantity one kind is 'complete' and the other 'incomplete', and as regards spatial movement one is 'upwards' and the other 'downwards', or one thing is 'light' and another 'heavy'); so that there are as many kinds of movement and change as of being. There being a distinction in each class of things between the potential and the completely real, I call the actuality of the potential as such, movement. That what we say is true, is plain from the following facts. When the 'buildable', in so far as it is what we mean by 'buildable', exists actually, it is being built, and this is the process of building. Similarly with learning, healing, walking, leaping, ageing, ripening. Movement takes when the complete reality itself exists, and neither earlier nor later. The complete reality, then, of that which exists potentially, when it is completely real and actual, not qua itself, but qua movable, is movement. By qua I mean this: bronze is potentially a statue; but yet it is not the complete reality of bronze qua bronze that is movement. For it is not the same thing to be bronze and to be a certain potency. If it were absolutely the same in its definition, the complete reality of bronze would have been a movement. But it is not the same. (This is evident in the case of contraries; for to be capable of being well and to be capable of being ill are not the same-for if they were, being well and being ill would have been the same-it is that which underlies and is healthy or diseased, whether it is moisture or blood, that is one and the same.) And since it is not the same, as colour and the visible are not the same, it is the complete reality of the potential, and as potential, that is movement. That it is this, and that movement takes place when the complete reality itself exists, and neither earlier nor later, is evident. For each thing is capable of being sometimes actual, sometimes not, e.g. the buildable qua buildable; and the actuality of the buildable qua buildable is building. For the actuality is either this-the act of building-or the house. But when the house exists, it is no longer buildable; the buildable is what is being built. The actuality, then, must be the act of building, and this is a movement. And the same account applies to all other movements.